

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 49.

NEW-HAVEN, MAY 8, 1819.

Vol. III.

## BAPTIST MISSIONARY SOCIETY.

We have received the Thirty-third Number of the Periodical Accounts of the London Baptist Society, from which we shall make occasional Extracts.

*Review of the Mission, addressed to the Society, in December, 1817, by Dr. Carey, Dr. Marshman, and Mr. Ward.*

"Dearly beloved Brethren,—We now attempt, after a lapse of more than two years, to lay before you a brief review of the general state of the Mission in India. In doing this, we are feelingly reminded of the important truth, that the Lord Jesus Christ alone is able to destroy the works of the devil; and that all the labours of his servants, directed against the power and influence of the god of this world, are as nothing, considered separately from the power of their Lord. But it is their consolation, that their Lord is mighty, in whose name they go forth; and that, while he *needs* the help of none, he despises not the day of small things; but, amidst all the trials and discouragements his servants have to meet, renders his strength perfect in their weakness, that none may glory but in the Lord alone.

"Relative to the work of conversion in India, perhaps all our expectations have been far wide of the mark. We have been so accustomed to fix our eyes on a Pentecost, as to account every thing short of it nothing. But have we reasoned wisely concerning this? Have we at all taken scripture for our guide herein? We do not deny that God is able to take a man, completely ignorant of every principle of religion, both natural and revealed, and at once create him anew in Christ Jesus. But is this his general method, in converting any people, or nation? Does his infinite wisdom deem no preparation necessary? Did none precede even the day of Pentecost itself? A little reflection on this, the brightest

display of the power of converting grace ever known, may be highly profitable to us, as it may teach us to exercise faith according to knowledge—a matter of high importance in the work of Missions; for, although the desire, when it cometh, is a tree of life, it is no less a fact, that hope deferred maketh the heart sick. And, if we have suffered our expectation to rise beyond the highest ratio warranted even by a due consideration of apostolic times, we cannot complain that God or his holy word have deceived us: we have rather deceived ourselves, by not duly weighing that which his word has revealed.

"This view of the subject, if it be just, will prepare the mind for this brief review of the Mission. It is not intended for a review of conversions, of churches established, of days of Pentecost witnessed: it is rather, a review of feeble and imperfect efforts to spread light amidst the thickest darkness; to erect the standard of the cross where Christ has been scarcely named; to contend with the spiritual rulers of the darkness of this world, and with the desperate wickedness of the human heart, strengthened as it is by prejudices which have stood the shock of ages, and survived the revolutions of empire. It will show the manner in which the Lord is gradually opening the way for the diffusion of light throughout India, by the three grand methods he is pleased to employ; *Mission Stations*, as furnishing the means for putting things in motion; *the Scriptures*, by the circulation of which light is diffused; and *Schools*, as enabling men to receive the light conveyed by the Sacred Scriptures.

## PUBLICATIONS.

"We now come to another grand means which the Lord is pleased to use in diffusing light abroad throughout India, a means which distinguish-

es the present day as really as miraculous gifts distinguished the apostolic age, though neither in the same way, nor of course with the same effect—the operation of the press. Though this means, however, differs so widely in its operation and effects from those employed in the first age of Christianity, both may, possibly, be found to possess a peculiar fitness for the age and the circumstances of the world in which they are brought into operation. In the first age of Christianity miracles were necessary, not merely as a means of saving faith, but as a seal from Heaven to the truth and excellence of the Gospel—intended for all nations. But in the present age, where in the number of those capable of reading the Scriptures is increased throughout the world perhaps a thousand-fold, it is chiefly necessary that the doctrines of the Gospel and the miracles which confirmed them, be set before the nations, in the words wherein the Spirit of God has caused them to be narrated, for obedience to the faith; which the Divine Spirit can as easily work in the heart by the *perusal* of these facts and miracles, as he formerly wrought saving faith in the heart by the *sight* of them: though the sight and the hearing of them are diverse operations, it is the same God which worketh all and in all. That miracles should precede in their fit season as a means of faith, and give place in these latter ages to the narration of these miracles, as the means of causing the nations to believe, seems, therefore, suited to that wisdom which the Redeemer manifests from age to age, in adapting means to the circumstances of men, and thus abounding in all wisdom and prudence in drawing all men to himself. In the present age, therefore, when an ability to read is so increased, that we may accommodate the words of the Apostle, and say, that faith cometh by *reading*, the operation of the press must be ranked among the chief means of working faith among the Gentiles. To this then, as the medium of pouring forth light on the millions of India,

through the Scriptures and Scripture Tracts, it seems not unreasonable to devote some degree of consideration.

“In thus reviewing the operation of the press, however, it is not necessary to take precisely that view of the Translations required in a Memoir respecting them, and which we hope to publish in a few months. The object now is rather to notice the effect produced relative to Missionary objects, than the translations which are in a train of preparation. The number of volumes produced in the translations under our own direction, however, have been lessened in this period by a circumstance in which we no less cordially rejoice, our having had to print certain editions for our highly valued friends, the Calcutta Bible Society. For them we rejoice that we have had an opportunity of bringing through the press, an edition of the whole Scriptures in the Armenian, and another in the Malay language, printed in the Roman character, together with an edition of 3000 copies of the Arabic Malay New Testament. These editions, which together make 6000 volumes of the Scriptures, are intended principally, for the use of those who already profess the Saviour's name throughout Hindoostan and the Indian Archipelago; and are, therefore, intended to preserve those conquests of the Redeemer over the kingdom of darkness which have been already made—a work no less necessary, and which we, therefore, no less rejoice to forward, than those which are intended to push his conquests farther, by pouring light on those who have hitherto sat wholly in darkness, and in the region of the shadow of death; which we now proceed to mention, beginning with the Scriptures as printed in

“The *Sanskrit* language. The venerable origin, and the wide extent of this language, induces us to give it the pre-eminence in this place, although it was not the first translation we began, nor is the edition by any means the largest. *The whole of the Sacred Volume* will be printed off be-



fore this can reach you, there remaining little more than two months' work to complete the Old Testament. The distribution of these, though made with a sparing hand, has been so wide, particularly in Hindoostan, that we shall require a second edition of the New Testament before the Old Testament is completely finished.

*(To be continued.)*

#### BIBLE SOCIETY AT MADRAS.

A Bible Society composed of Heathens and Christians, is a novel and interesting spectacle. It affords ample encouragement to persevere in the cause of Missions, for the knowledge of the Lord will cover the whole earth.

The Rev. M. Thompson writes to the Secretary of the Church Missionary Society, under date of Nov. 8, 1817.

An event has just taken place at our Missionary House, from which we may reasonably expect great benefit—the forming of a Native Bible Association, on the 5th instant. Mr. Rhe-nius had proposed this to his Congregation a few weeks ago, and they all seemed ready to approve and desire it. Last week he circulated a Tamul Hand-Bill, inviting all who were inclined to favor such a measure to meet at his house, on the 5th of November. About one hundred came, Heathens, and Christians. Among them were two Brahmin Shastries, both of whom made speeches on the occasion.—Subscriptions were immediately entered into, from half a fanam (a penny) a week, to one rupee (2s. 3d.) per month. A Committee was formed consisting of Heathens and Christians. Two Secretaries were appointed, the first of whom is our Catechist, Rayappen; a Treasurer, &c. Half-yearly General Meetings were agreed upon.

This is the first Association in which the Heathens have engaged with Christians. The event is very remarkable. The result is with the Lord. Let us observe its progress—wait patiently—and watch and pray.

The following letter of Rayappen, the Secretary, to the Rev. T. Thomason, as Secretary to the Calcutta Bible Society, announces the establishment of the Association.

Rev. and Dear Sir—The speedy advent of Our Lord is undoubtedly nigh at hand. The pitiful prospect of the people on this coast stimulates the heart and soul of every friend of the True Religion to benefit the said people, their fellow-creatures, by the distribution of the Holy Word, which is quick and the power of God unto salvation, to every one that walketh in the valley of darkness. It was therefore by the gracious direction of Providence, that a Tamul Bible Association was here formed, at a Meeting held on the fifth of November last, in the house of the Reverend Missionaries of the Church Missionary Society, which was lively attended by the Natives of the different religions and castes. Encouraged by the noble example which the prudent and persevering exertions of the British and Foreign Bible Society have exhibited, it was determined to promote the grand object of the Bible Cause, as amply as the Committee be enabled.

While I have the pleasure, agreeably to the charge which I have received from the Committee of the Tamul Bible Association, to inform you, Reverend Sir, of the establishment of the same, and to inclose a translation of its Rules, I take the liberty to request the Auxiliary Bible Society at Calcutta to accept this Tamul Association, as attached to the same, until, by the gracious direction of God, an English Auxiliary Bible Society will be formed here in Madras.

Moreover, I humbly request, you, agreeably to one of the Resolutions, kindly to allow to this Association any number of Testaments or Bibles in the Native Languages, which may be required by the same, at such a price as the Subscriptions will enable them to pay; since we cannot expect at present to receive such Subscriptions and Donations, as to pay the whole cost price. We think ourselves very happy, if at present, by these means, the people around us will be excited to read the Scriptures, and thus to learn the way of Eternal Life.

You are further requested to pray for the increase of this infant Institution, and for the work of our Lord, within the heart and mind of every man. These days are happy days: many would formerly see them, but they did not. Many alterations have taken place in these countries of late, and still do take place. Though it be a good thing, yet it is not strange to see different kinds of rumours, persecutions, and slanderings, which the True Church of Christ here and there has to undergo, as in the time of Himself and his Apostles. But the more the Church suffers straits and persecutions, the more the glorious Name of the Lord is prevailing, and the Kingdom of Heaven spread abroad.

RAYAPPEN ARULAPPEN, *Sec.*

The proceedings at the Meeting, held on this occasion, will be read with much pleasure. The discussions and explanations, which took place among the Heathen themselves, are remarkable.

The Chair was taken by the Rev. Mr. Rhenius, about eleven o'clock in the forenoon; when he opened the business, by stating the object for which they had been invited to assemble.

Narahari Shastry, in moving the formation of the Society, gave testimony to the usefulness of reading the Scriptures; and said that their own Vedam was prohibited to be given away, as to be read by all, by the ignorant and poor also, that all may search and compare, to get a clear understanding: further, that, in order to give the Bible to the poor, money to buy the same is necessary; to provide for which the present Meeting had been called together. "This Charity," said he, "is a very good Charity:" and he requested, therefore, the Meeting to agree to the motion, which was then put and carried.

Sandappen Pillay, a Reader belonging to the Mission, expressed his joy at the present Meeting—excited the assembly to join in this noble work; and testified of the Scriptures, as having been given to us by God, to make us wise unto salvation, and to deliver us from darkness.

Moottoosmy Moodelliar, a Heathen Schoolmaster of the Mission, shortly related the plans of the Society.

Mr. Gay, with thanks to Almighty God, reminded the assembly of the great blessings which the Europeans had received through the Holy Scriptures and assured them, that the Hindoos also, who are very ignorant, would receive the same blessings, by a study of that Book. He added, that since the English had become masters of the Hindoos, they thought it their duty to encourage them to do the same.

Upon which, Narahari Shastry begged leave to say, that the ignorance of the Hindoos needed not to have been mentioned—that, in this matter, we had not to point out particulars, but to speak in general terms—that each might choose as he pleases—and that Government would never force any body to enter this religion.

Rayappen Pillay, Catechist of the Mission endeavored to explain Mr. Gay's meaning, and was assisted therein by the Chairman; viz. that the ignorance in Divine things, to which Mr. Gay referred, did not affect the Hindoos merely, but all men by nature; and that all therefore had need of the light which the Holy Scriptures afford, and that never any force could or would be used in religious matters.

Ayakan Moodelliar, a Protestant Christian from Vepery, moved, "That every Member of the Society, but particularly of the Committee, consider it his duty to inquire after the want of the Scriptures; to excite the people to read the same; and to distribute copies, either for money or gratis, as the state of the person might require, yet so that without the consent of the Committee no book should be given away:" which was agreed to.

Sinnappa Naiker a Roman Catholic, then rose and moved, "That every Member contributing ten Cash per week should be entitled to one Testament per annum; if one Fanam, to two Testaments; if two Fanams, to three Testaments; if three Fanams to four Testaments; if four Fanams to five Testaments."



He observed, in his address, "In this Country there are thirty two ways of doing Charity; but this present one is better than all of them." He then dwelt on the excellent and detailed knowledge which the Holy Scriptures give us of God. "The Books of this Country," said he, "also tell us, it is true, of a God—of only one God: but if you inquire, 'How is God? What attributes has he?' you receive no answer. But this Book tells us all about Him." The motion was then put, and agreed to.

Ramkrishna Shastry, from Vepey, in his address to the assembly, said, among other things, this: "To unite in such a good cause as this—to search after the truth, and to make it known—is good. Many seek the truth, where there is no truth. Any one, who has read and searched the other Vedas and Shasters, will, when he comes to see and read this Vedam, know what truth is; and that this is the True Vedam. If Brahma, Vishnoo, and Siva, had been good, their conduct would not have been so disorderly—their lives would have been good. They were sinners, like us—their religion was sinful. It is vain to expect bliss from them. It is therefore a good thing, well to search this Book."

Upon which, Narahari Shastry begged leave to ask the other Shastry, how he could thus speak about their Vedam; making it a False Vedam, and the Vedam of the Europeans the True Vedam: which brought both Shastries into a debate, in which the Chairman thought it necessary to interfere.

The various oppositions which Narahari Shastry made, produced an explanation of the unholiness of Brahma, Vishnoo, and Siva, recorded in their own Books; and of the holiness of the Gospel of our Lord Jesus Christ—to the satisfaction of the assembly.

The Meeting was then closed by an address of the Chairman, congratulating the assembly on the establishment of a Tamul Bible Association; and exhorting them, in the words of one of the speakers, "to be stedfast in

this glorious work." He observed, that a matter of this nature must be left to every man's free will—that none had to fear any thing—that it was not to make any one a Christian, in a manner generally imagined; for the name did nothing—that it should be a means of bringing men to salvation, and to righteous and holy conduct—that if the religion of Brahma be that means, all should follow Brahma; if that of Vishnoo, all should follow Vishnoo; if that of Siva, all should follow Siva: but if Jesus Christ be the only Saviour of the world, all should follow Christ, and not give way to any prejudice which might have already possessed the mind; and that nobody should shrink back, if opposition arise on account of the truth. "The world," he said, "has always loved darkness, and hated light; but none needs to fear. It is a good cause; and God is with us." He observed, further, that various oppositions had risen against the Bible Societies established in Europe; yet they flourished, and extended already nearly all over the world, and did much good—that one of the present opposers is the Pope of the Roman Catholics, whose famous Letter to a Bishop in Poland, translated into Tamul, he read and explained to the Meeting, exhorting them to pray for our enemies, and particularly also for the Pope and his benighted followers.

The whole was concluded by singing the 117th Psalm, translated into Tamul, from a German Version by the late Rev. Mr. Fabricius.

The Assembly then broke up; and many friendly faces were seen afterward, expressive of satisfaction at what had been seen and heard.

Beside the Protestant Christians and Roman Catholics, there was a good number of respectable Heathen present; one of whom was a Gooroo, the Chief of the Lingattars, in his peculiar dress. No Native Females were present.

Subscriptions were afterwards taken down; and, on that day, the number of Subscribers was about thirty-five.

The Gooroo also was on the list, with a monthly Subscription of one quarter Pagoda.

#### LONDON JEWS' SOCIETY.

*Extracts of a letter from Mr. John Christian Moritz, dated Toloithin, (a small town in the heart of Russian Poland), Nov. 10, O. S. 1818.*

"From *Valieka Luki* I hired private horses to Polotsk, which is a distance of one hundred and eighty versts, in order to get at once among the Jews. The whole country is full of Jewish *Randars* (Innkeepers.) I addressed several of them about their state and endeavoured to rouse their attention to the grand truths of the Gospel of peace; but the answer I for the most part received was—We are too ignorant about these things, you must speak to our Rabbies. I distributed a good many tracts, however, to such as could read them, and were willing to receive and peruse them. At one Inn a very pleasant circumstance happened to me. The *Randar* not being at home, I entered into conversation with his aged mother and his wife—both of them read and understood the Hebrew pretty well. I shewed them my tracts and a New Testament, and explained to them their contents. They entreated me to give them a copy of each, and told me that they would pray God to bless me for it. The old woman added—My son Abraham will be very glad to have such books. I cheerfully gave them the books, and their joy seemed to be very great. They requested me to write something in the New Testament; I wrote, therefore, in the Hebrew: *This Holy Book I give to Abraham, to read in it daily with his family, with prayer to God to enlighten their eyes and heart, to give them grace to come to the saving knowledge of himself and of his Christ, whom to know is life eternal:—to which both women, when I read it to them, said, Amen.* With tears in their eyes they prayed for a blessing on me, and I left them with tender emotions, and feelings of love, trusting that the good

Shepherd will lead these souls to himself. Arriving at Polotsk late in the evening, I took lodgings at the house of a Jew. In the morning, the landlord asked me on what business I travelled. I immediately told him my object, and wished to enter into conversation with him about religion, but he declined it on account of his being too ignorant. Soon after I was surrounded by several Jews, who came on purpose to converse with me. I had my Hebrew Bible and Testament open before me, and reasoned with them out of the Prophets and the Psalms. And notwithstanding their prejudices, I soon gained their confidence; and although they would not at first allow me to address them publicly, they afterwards invited me themselves to come to their synagogue and hold a dispute with them. I accordingly went thither, and found eighty of their most learned men met for that purpose. An old man, *Rabbi Mendel*, began conversation by relating to me a fable from their traditions in order to convince me of the falsity of the Christian religion. I told him that I did not believe such fables, and that although I could easily confute them by facts, yet this would only be a loss of time; and if they therefore would not reason with me from the word of God, which alone could decide, being written by inspiration of God's Spirit, I would rather decline the dispute. At this they seemed offended. I therefore left the synagogue and went home; but I had hardly reached home, when they sent after me, desiring me to come back, and promising to yield to my demands, I went back again, and we held a dispute for nearly four hours. Their manner of interpreting the word of God is indeed erroneous, and shews how hard they are put to it as soon as the refuges of tradition are taken from them. Every thing, even the plainest texts, they explain in a carnal sense, and have little idea of any thing above this world. After much controversy I desired them to allow me to speak for a few minutes uninterruptedly, and I then disclosed to them the whole



tenor of prophecy relating to the Messiah and his kingdom. They acknowledged at last these things to be true, but said that this Messiah would yet come, and perform all what the prophets have said of him. I replied, that if according to their expectation, the Messiah be yet to come and perform all that the prophets have foretold of him, of which many thing can now no more be accomplished, why would they not rather believe in him who is already come and has performed all; and in whom the whole word of God has its accomplishment. I asked them further, if they ever prayed to God to send them the Messiah. They answered that they prayed every day for this event. I begged them then to consider the reason why God had not heard their prayers for eighteen hundred years, and advised them to begin to pray to God with sincerity of heart, and with perseverance, that if the Messiah be indeed come, and he whom the Christians acknowledge be the Messiah, he might enlighten their eyes and hearts, and make them willing to receive him and believe in his name. I trust the Lord will bless these words unto many of their souls, and make his name glorious in their conversion. I had afterward, every day, my room filled with Jews; and besides reasoning with them, I distributed fifteen New-Testaments among the most learned of them, and gave away a great many tracts. Trusting that the Lord will water the seed sown, and cause it to spring up in his own time, I departed from Polotsk after having stayed there twelve days.

A few of the Jews (at Witepsk) came to my lodgings the first day after my arrival; but when I, upon their enquiry, told them, that myself had been a Jew, and that I from self-experience knew Christ to be the Messiah, they became much offended at me, and went away. After this, not a single Jew would publicly speak with me. Two Jews came to me in secret, and after much conversation they confessed the Christian religion to be true; but they are afraid of receiving the

truth, because of the Jews, who are almost the masters of the place.

At *Mogileff* I remained twelve days, gave away twenty eight Testaments and one hundred and twenty Tracts. Four persons of those who had conversed with me there, are willing to become Christians, but they fear the Jews. They promised to come to St. Petersburg, and there to embrace Christianity. From *Mogileff* I went back to *Skloff*, and stayed there one day and a half more. I found one of the most respectable and learned Jews in the place, to whom I had before given books, standing before my old lodging waiting my arrival. He told me that he had considered all my words, and had read my books attentively every night till twelve o'clock, and that if he could only be convinced that the New Testament was true he would embrace it without caring for the consequences. I did every thing in my power to convince him, and also to advise him; and I trust he is indeed not far from the kingdom of heaven. Should he take this step from conviction, it will have a great influence upon the other Jews here, he being both rich and learned, and respected.

From the *Panoplist*, for April.

#### SPECIMENS OF INDIAN IMPROVEMENT.

Our readers have been made acquainted with the character of Catharine Brown a member of the school at Brainerd; and have sympathized with her in the affliction which she experienced, in being torn from a place so strongly endeared to her. An account of this separation, which took place Nov. 20, was inserted in our No. for January. [See *Religious Intelliger*, p. 615.] The following letter was written by her, from her father's house, to Mr. & Mrs. Chamberlain, her instructors at Brainerd. We have the original in our possession: and have altered the grammar in two sentences only, but the sense in none. Let the reader bear in mind, that this young woman, when she joined the school, could not read in syllables of three letters; that she knew nothing of God or duty, of Christ or salvation; and that she enjoyed the benefit of instruction for only fourteen or sixteen months. The letter was written from the overflowings of her own heart, when she was far removed from Christian society, and from intercourse with any person of a cultivated mind. We are happy to add, that she joined the school in February.

We have not learned what produced this change in her father's plans, or how long she may be expected to stay.

*Fort Deposit, Dec. 12, 1818.*

My dearly beloved brother and sister Chamberlain,—I just sit down to address you with my pen. But is this all? Am I so soon called to bid you adieu, and see your faces no more in this world? Oh my beloved friends, you know not the love I bear to that blessed spot, where I have spent so many happy hours with you; but it is past never to return.

Dear friends I weep; my heart is full; tears flow from my eyes while I write; and why is it so? Do I murmur? God forbid. Ought I not to praise the Lord for what I have received, and trust him for every thing? O yes, his ways are best and he has graciously promised that "all things shall work together for good to those that love him." But do I love him? have I that love to him, which will enable me to keep all his commandments? Do I love him with all my heart? O that the Lord would search me and lead me in the way of eternal life.

Since I left you, I have led a very lonesome life, and not heard the gospel preached but once; that is when father Hoyt was here, and Milo. They came here on Tuesday evening. I was sitting in my room, I heard a knocking at the door, I bid them come in; and who but brother Milo appeared. I enquired if any body was with him. He said that his father was at the door. That rejoiced me very much while they were here. Blessed be God for sending them here to instruct us.

I am here amongst a wicked set of people, and never hear any godly conversation. O my dear friends, pray for me: I hope you do. There is not a day passes but I think of you, and the kindness I received during the time I staid with you. It is not my wish to go to the Arkansaw; but God only knows what is best for me. I shall not attempt to tell you what I have felt since I left you, and the tears I have shed when I called to mind the

happy moments we passed in singing the praise of God. However I bear it as well as I possibly can, trusting in our dear Saviour who will never leave them nor forsake them, that put their trust in him.

It may be possible, that I may see you once more; it would be a great happiness to me if I don't go to Arkansaw; perhaps I may; but if I should go, it is not likely we shall meet in this world again:—but you will excuse me, for my heart feels what I cannot express with my pen. When I think and see the poor thoughtless Cherokees going on in sin, I cannot help blessing God, that he has led me in the right path to serve him.

Father will start to the Arkansaw about sometime after Christmas; but, I am not certain that I shall go.

I thank you for your kind letters. Do write me every opportunity.

I shall conclude with my love to all my brothers and sisters at Brainerd. Sister Flora, do kiss all the children for me. I shall expect letters from the little girls. O may we meet at last in the kingdom of our blessed Saviour never more to part. Farewell, my dear brother and sister farewell. From your affectionate sister in Christ,

CATHARINE BROWN.

*Mrs. Flora Chamberlain.*

The following letter was written by a native Cherokee woman, the first known convert to Christianity in that tribe, a member of the Church at Spring-place, under the care of the Rev. John Gambold. It was addressed to a gentleman at the seat of government, whose benevolent regard for the Indians was known to the writer, and whose official duty makes him perpetually acquainted with the state of their affairs.

As to the letter itself, it needs no recommendation from us. The heart that is not touched by its simple and powerful eloquence would be unaffected by any thing which we could say. In copying the letter not a word was altered, omitted, or transposed.

*"Mountjoy, Jan. 15, 1818.*

"Honored Sir,—You often write to my dear brother Gambold, and hear that you are a true friend to the poor despised Indians. God bless and reward you for it and grant you long life and happiness.



"Now, as my uncle, Ch. Hicks, is gone to Washington, to plead our cause before our dear father the President, and make our distresses known, I take the liberty to write this to you. I wish you to be on my uncle's side, if I dare ask this favor: for we poor Indians, feel very much humbled.

"I really know if our friends there with you knew our situation, they would sincerely pity us. Oh for the sake of God's love and mercy pity us! If we do not get help from that quarter, we are undone.

"Our neighbouring white people seem to aim at our destruction. They have not the fear of God before their eyes; they seem not to believe in a Saviour; they set wicked examples before the poor ignorant Indians; they insult our poor people who bear it patiently. I cannot cease from weeping to our merciful Saviour to shew mercy to us, and help from the hand of our oppressors. We are persuaded if our honored father the President could see our great distress into which we are brought, he would weep over us, he would pity us, he would help us. Yet we live far off from him and he cannot see us. Yet we constantly look from a distance to him for help, as poor helpless children look up to their Father, crying to have pity on them.

"Since I have experienced grace and mercy from my dear Saviour, and have become truly happy in him and with his children, it is my constant prayer that my whole dear nation might enjoy the same blessings that I enjoy.

"This grieves me more than I can tell, that at a time when there is a good prospect that many more will join the few who have embraced christianity, we shall be driven away from the land of our fathers, which is as dear to us as our lives; from our improved farms, from our beloved teachers, into a land strange to us; yea into savage life again. Dear Sir, I declare I would prefer death to such a life again.

"I am in hopes, and many more with me, that our beloved father the President will certainly help his poor

children, when he hears from my uncle our distressed situation. Yes, God the Father of all mankind, will incline his heart to consider our case and help us. Oh sir, I implore you, for the sake of the dear crucified Saviour, who shed his blood for the poor red, as well as the white people, continue to be our friend. Pray for us; plead for us, and the blessings of those, who are ready to perish will come upon you, and the great judge of all flesh will at the great day of retribution, remember your kindness to our poor people. I take the liberty to subscribe myself your humble friend. ———."

MARINE BIBLE SOCIETY OF NEW-HAVEN.

*Address of Mr. S. B. Ingersoll.*

(Concluded from page 778.)

Our readers will peruse with pleasure the following Address to Seamen. We have seldom, if ever, seen Temporal things more beautifully Spiritualized, or more powerfully applied.

To one class of my brethren, members of this Society, I mean *Seamen*, I must be indulged in a PARTICULAR ADDRESS. Permit me then, a *Sailor*, and the *Son of a Sailor*, to speak with you on a subject, in which both you and I are equally and everlastingly concerned. During ten years devoted to a Sailor's profession, I tasted the pleasures, endured the hardships, and was exposed to the perils connected with a sea faring life. Many a time, have I felt the glow of affection thrill through my bosom, as I took an old *Shipmate* by the hand; or, after a long absence, beheld once more the home of my youth.

Many a time, under the burning heat of the Line, have I panted for the cool water brook, or even a refreshing draught from the *Gang Cask*; and many a time, driven upon the stormy wave, have I been plucked from the jaws of Death and Hell. But all this time, I did not reflect, that I was engaged in a *voyage*, in which my *all for Time and Eternity* was at stake. That I had a *Cargo* on board, more precious than the wealth of the Indies; and that I was steering a *course* attended with *infinite hazard*; in fact, that I was run-

ning under a press of sail, directly upon an *iron bound shore*, which was already lined with thousands of *immortal wrecks*. A *Chart and Book of Direction*, most kindly given me by the *Owner*, at the commencement of the voyage, I suffered to lie unused and wholly neglected, in the till, or bottom of my chest. On this chart was distinctly marked every *rock and shoal*; and the *book of directions* was plain and explicit as to the *course* to be steered, and the *management* of the Ship under *all circumstances*. - In consequence of the neglect with which I treated this gift of the owner, I was upon the point of losing both Ship and Cargo. At length, one long and dreadful night, in a heavy gale of wind, and when the breakers under the lee were plainly to be seen, I thought of the *Book and Chart*, and resolved without delay, to be governed by them during the remainder of the voyage. The gale soon abated. In the morning, the Sun rose clear, and bright; and the breakers under the lee were no longer to be seen! Since that memorable night, I have endeavoured to bear in mind the *Owner's Gift*, and have found the *Chart and Book* easy to be understood, and *safe and pleasant* to follow. *Faithfully studied and obeyed, I am certain they will bring me safe at last to that Port, of which, for so many years, I knew nothing but the name.*

Shipmates! There is not a man of you who is not *actually engaged in the same voyage*; not one, who has not the same precious *Cargo* on board; not one, but is either going *large*, and even *dead before it*, into that *Gulf*, from which, if he enters, he can never beat out; or else is *close hauled*, and *clawing off*, with every rag of canvass that the Ship will bear. Matth xii. 30. To these latter, who have consulted the *Chart and Book*, and altered their course, I would say, "Keep your sails *well trimmed*, my Lads; mind your *helm*; be careful how you keep out your *Small Sails*, especially in the *night*, and in *thick and squally* weather; (for this you will have, more or less, through the voyage;) trust, without

*fear*, your *Chart and Book of Directions*, for they are *perfect*, and all will be well. Though you may oftentimes meet with *head flaws*, and sometimes experience *heavy gales*. Though a *head sea* should knock you off, and now and then, the *Ship labour* and *pitch* hard; though a strong current should sometimes *sag you* to leeward, and you should find to your sorrow, that you have not *held your own*, be not discouraged! Examine more *closely*, and follow more *constantly*, the *Chart and Book of Directions*. Be *careful in carrying sail*; otherwise, though you may not *capsise*, you will certainly carry away some of your *spars*; and may possibly be thrown upon your *beam ends*. Let your ballast be well *stanchioned down*, to prevent its *shifting*; and especially see that there is nothing dashing *under the bows*, or *towing along side*, for such things will *deaden your way*, more than you would be apt to think. In a word, follow the *Chart*, and obey in all things the *Directions*, and in times of trouble you may *keep up a good heart*. The hope of arriving safe shall be as an anchor to your soul, an anchor that needs nothing to *back* it; and in the end, you shall *weather every danger, make a good land fall*, and safely and gloriously *enter your port*!

One word more, Shipmates, and I have done. Never be *afraid*, (Prov. xxix. 25.) or *ashamed*, (Mark viii. 38.) to *speak* a Ship that is running down upon the shore from which you are beating off. Do it *shipshape*, and in a *handsome manner*; but let them see, that you are earnestly engaged for their *safety*. Furnish them, if they have been so wanting in forecast as not to furnish themselves, with a *Chart and Book of Directions*. Or, should they already have the *Chart and Book*, but *neglect* them, as multitudes do, admonish them *kindly and affectionately*, but *faithfully*, of their guilt and folly. And should you, at any time, see even a *Frigate*, or a *Three Decker*, *athwart your fore Foot*, make sail, and throw on board a *Chart and Book*; and if *necessary*, you may bear away a little for



this purpose; but if they will not *heave too*, nor take a *Chart*, warn them of their danger, "Lift up your voice like a *Trumpet*, (Isaiah lviii. 1.) and *directly haul your wind again*. By doing this, you will *lose nothing in the end*, but rather *gain*; for it is well pleasing to the *Owner*, whose *will* has a wonderful influence over the *winds and tides*, and *weather*; and who has moreover, frequently mentioned it in his *orders*: see Gal. vi. 10. and Matth. xxii. 39, also Matth. x. 8. "Freely ye have *received*, freely *give*. To such as have not yet *hailed their wind*, I would say, Call all hands—down with your helm—brace up sharp—in with your steering sails and rig in the booms—sheet home, and hoist up your top sails, and top gallant sails—aboard main tack—ast main sheet—*hold on all that you get, and belay*—Let the man at the helm *eye* the weather leech of the fore-top-sail—The course is *nothing off*—Get every thing snug, my brave Fellows, and *keep a sharp look out*, and you may yet weather that reef, that stretches along under your lee. These are in the main, the directions of the Book. In following them you have no time to lose. If you continue your course, *the next hour* you may *strike*, and *bilge*—Death may come in an hour when you least expect it: see Matth. xxiv. 42. *Bear a hand* then; do in all things as the Book directs; and you need not be disheartened because of the Ledge under your lee. For though you should be surrounded by *breakers*, you would be enabled by Him who "treadeth upon the waves of the Sea," (Job ix. 8.) to steer clear of them all.

You will at once perceive, Shipmates, that putting the Ship's head in a *direction so new*, and steering a *course so different*, together with such *activity and watchfulness*, on the part of the *Crew*, will, altogether, give things the appearance of a *new voyage*. "If any man be in Christ, he is a *new creature*. 2. Cor. v. 17. And this may be fairly considered the case, since, though the *Ship and Cargo* are the *same*, the *courses steered*, is *directly opposite*; and the

*Port*, at which you will arrive, if you follow the *Chart*, as wide from *that Coast*, where, if you refuse to haul your wind, you must soon be cast, as *Heaven is from Hell*! Though on his *new voyage*, the Book does not promise you *small stores* all the time, it promises privileges and blessings neither *few nor small*. You shall *fare* as He did, who said to his Disciples, "I have *meat* to eat that ye know not of." John iv. 32. You shall have plenty of good provisions, and these shall never fail: "God giveth *meat* in abundance." Job xxxvi. 31. "*Bread* shall be given you, your *waters* shall be sure." Isaiah xxxiii. 16. And though, with the Psalmist, you are sometimes compelled to exclaim, "Deep calleth unto deep at the noise of thy water spouts; all thy waves and thy billows are gone over me." With the Psalmist you shall also add, "The Lord will command his loving kindness in the *day time*, and in the *night* his Song shall be with me." Psalm xiii. 7, 8. "When you pass through the waters, God will be with you, and through the rivers, they shall not overflow you." Isaiah xliii. 2. "All your sins God will cast into the depths of the Sea." Mich. vii. 19. "Your peace shall be as a river, and your righteousness as the waves of the Sea." Isaiah xlviii. 18. Such shall be the happy lot of that Sailor who follows the *Chart*, published eighteen hundred years ago, by the Son of God! He shall soon *lay the Land of Wrecks*, and shall have for his friend and *Pilot*, through the voyage, Him, whom the "Winds and the Sea obey." Matth. viii. 27. Methinks I hear some thoughtless Sailor say, "*I see no danger*. What is the use of luffing? Let us make *fair weather* of it, and a *Smooth Sea*." But avast, Shipmate, not so fast! Look ahead! Look, with the *Chart* spread before you, and the Book of Directions in your hand! *Look Sharp*! Do you not see *ahead*, and *extending far on your Starboard bow*, that fearful Ledge of Rocks! It is the Ledge of *final unbelief*! Look again! Do you not see another Ledge that *meets* the former, and *extending far on your Lar-*

*board bow*, presents a sight that should appal the heart of the boldest Seaman? It is the Ledge of *final impenitence*! Both these Ledges extend *far under water*. *Throw over your lead*, and you will be convinced of the truth of what I say. If you strike on either of them, as the *Chart* and *Book* are *true*, and as the *Owner* is true, who put them on board, you are *lost* for ever! "He that *believeth not* shall be *damned*." Mark xvi. 16. "Except ye *repent* ye shall all likewise *perish*." Luke xiii. 3. Down then, I again entreat you, by the worth of your Ship and Cargo—down with your helm! The great WRECKER OF SOULS is throwing out *false lights* to deceive you! A *mist* hangs over his Coast, by which many an unwary Mariner has been blinded to his everlasting ruin.

But to drop the language of our profession, and speak in plain terms:—God, my dear Shipmates, is the *Owner* of your *Bodies* and *Souls*—the *Ship* and *Cargo*, which to you are of *infinite value*! see Malachi ii. 10. and 1. Cor. vi. 19, 20. *Life*, the voyage in which you are actually engaged, "is even a vapour that appeareth for a little time, and then vanisheth away." James iv. 14. God has, in infinite mercy, given you the *Bible*, which is both the *Chart* and *Book of Directions*, to teach you your character as Sinners, and the dangers by which you are beset; and to point out to you the way of escape, through the *atoning blood* of His well beloved Son. The *Bible* reveals to you the miseries of Hell, and warns you not to come to that place of torment. Luke xvi. 28. It opens to you the way to Heaven, and tenderly presses upon you the free and gracious invitation to come. Matth. xi. 28. O then, let me, your brother Sailor, press upon your acceptance the *Bible*, as the richest *gift* of Heaven; as that Book which is "able to make you wise unto salvation." 2 Tim. iii. 15. *Think*, of the worth of your *Souls*, and the *price* paid for their redemption. 1. Pet. i. 18, 19. *Think*, that if the voyage of life is finished, and you fail of this redemption, "it ceaseth for ever." Psalm xlix. 8

In the dark and silent watches of the night, *think of him*, "to whom the darkness and the light are both alike." Psalm cxxxix. 12. Of *him*, "whose eyes behold and whose eye lids try the children of men." Psalm xi. 4. Of *him*, who "made the *Sea*, and formed the dry land." Ps. xcv. 5.

REVERENCE HIS HOLY NAME! REVERENCE HIS HOLY DAY! READ AS THE CHARTER OF YOUR IMMORTAL HOPES, HIS HOLY WORD; and *think* of that awful hour when the Sea shall give up the dead. Rev. xx. 13.: When you, and I, "and every Ship Master, and all the company in ships, and Sailors, and as many as trade by Sea." Rev. xviii. 17.—When *all flesh*, shall stand before the Judgment Seat of Christ. Rom. xiv. 10.

Sailors! my brethren, and fellow Immortals, who have no interest in the blood of Jesus Christ—no love for the Saviour of sinners, say, can you bear the thought of being ETERNALLY BECALMED, IN THE GULF OF DESPAIR,—Or, cast upon a "LAKE OF FIRE," Rev. xxi. 8. "HOW WILL YOU WEATHER AN ETERNAL STORM?"\*

To all who hear me, a few further statements and remarks may not be uninteresting.

In 1810, the number of seamen, employed in the United States, was about 60,000. At the present time, the number may be nearly, or quite equal to 100,000. If the opinion be correct, that a Teacher of religion, and a house of worship, are necessary for every 1000 souls; and if the souls of seamen are as precious as the souls of other men; then for the seamen of our country, 100 houses of worship, and 100 ministers of religion, are necessary; or, allowing one half the number only to be in port at the same time, 50 of each are necessary. It is estimated that the commerce

\* The above particular address, was not delivered before the Society; but is now inserted, and affectionately addressed, to the WHOLE COMMUNITY of my sea-faring brethren.



of New-York, 15,000 seamen are employed; one third as many as sail from the port of London. If one half only, are absent at the same time, a number remains, fully equal to the whole population of New-Haven. Yet have they it in contemplation to build one "Mariners' Church" only; and this is justly the wonder, and admiration of our country! and to supply these 100,000 immortal beings, sailing from ports extending from Maine to the Mississippi, a distance of more than 1500 miles, there are, it may be, six Marine Bible Societies: the eldest of which is in its infancy; and the most efficient, too poor to be noticed, and too feeble to be felt far beyond its immediate neighbourhood. Ah! why has the spirit of love slumbered so long over this large and interesting portion of the community? Shall the light of heaven shine through the agency of sailors into the hearts of benighted pagans; And shall sailors themselves be left in darkness worse than pagan? No! Let ships be freighted with Bibles for the distant heathen; but let not the souls of the *Carriers* be neglected. Let not our western winds bear the strange report to Asia, and the distant isles of the sea, that American Christians feel for their brethren whom they have not seen, but, that for their near kinsmen they have no bowels of compassion! I need not tell this Assembly that I feel for sailors; and yet I blush that I feel so little. Suppose the 100,000 seamen of our country to possess every man his Bible;—suppose further, that in the principal cities on our sea-coast, 50 houses of worship; or even half that number, were erected, for the accommodation and religious in-

struction of seamen; what reports would the *eastern* breezes bring to the friends of missions in this country? Might we not hope that they would speedily be of the same character with those received from Eimeo, and Taheite? And may not the American churches do these things? At least, may not a line of Marine Bible Societies be extended through our whole coast? These would serve as *lights*, by the help of which many a tempest beaten mariner would escape final shipwreck; and at the same time prove a sure defence to our numerous havens, and our "broad rivers and streams," that no galley with oars might go therein, with hostile purpose, neither gallant ship pass thereby.'

See you, by the lightning's glare, that shattered bark? How dark the night, how terrible the tempest! See you that gulf? Heard you that cry? It issued from the wave that now presses upon the bosom of the sinking sailor!

Would you bless the sailor's dying hour with the hope of immortality? Give him the Bible! And He, "who hath gathered the winds in his fists, and bound the waters in a garment; who rides upon the storm and manages the seas," shall bless you!

And while we listen to the cry of our sea-faring brethren, and send to them the *Life Boat*, let us not forget, that the gale of *time* is always blowing;—before it, *we also*, are rapidly borne along.

† *Eternity's* vast ocean lies before us:

Give the mind sea-room, keep it wide of Earth,  
That rock of souls immortal; cut the cord,  
Weigh anchor, spread the sails, call every  
wind,

Eye the great Pole-Star—make the *Land of Life*!

## MISSIONARY DRAMAS.

MR. WHITING.—As your paper has an extensive circulation, permit me to suggest a few thoughts on the subject of Missionary dramas.

God, we believe, is about to diffuse the religion of the Gospel through the world. When such an end is to be accomplished, all suitable means are to be put in requisition. At such a time, various schemes are put in operation, many of them new and before unthought of: and it is worthy of notice, that God often accomplishes great things by apparently inconsiderable means. He will have all the glory: His finger shall be evident, yet not in the neglect of human agency. In illustration of these remarks, I might refer to the origin and progress of missionary exertions, Bible societies, Sabbath schools and tract societies. To Hannah Moore is the religious world greatly indebted for the popularity of religious tracts. She pressed into the service of religion, what infidels had employed to overthrow it. She also wrote sacred dramas, which doubtless have greatly benefitted the world. In the neighbouring town of Woodbridge, there was exhibited last week a new sort of drama, a missionary drama; and I am glad to find that the same has been published. Some persons may ask, why was such a thing published? Why throw into such a form a relation of facts so recent, which, although interesting to the benevolent public, are already inserted in almost every religious publication? To these inquiries, the following answer may be returned. Last March, the teachers in the district schools were consulting on the propriety of an exhibition at the close of the term. Such pieces were wanted as would conduce to the children's improvement in manners and morals. About this time, information came of the affecting circumstances of the departure of Catharine Brown from Brainerd. The idea of a dialogue on this subject was suggested, and a worthy lady, who feels deeply interested in the success of missionary exertions, undertook it, not expecting that her production would ever come to the public eye or be known beyond the bounds of the parish. It was afterwards suggested that by being published, it might convey information to many who seldom visit the sanctuary, or read religious publications. There is something attractive in exhibitions, and they call together, not only the informed and good, but the ignorant and the wicked. By presenting the subject in this form, many would hear of the school at Cornwall, of the missionary establishment at Brainerd, of the necessities of our red brethren and of their earnest call for missionaries, who would otherwise remain ignorant.

The plan of an exhibition of this kind, novel in itself, succeeded beyond expectation. The young people entered with ardour into the business and acted the dialogue and other pieces well. Their parents and others were induced to attend, and the house was crowded. It is a fact, that in that village, no expedient was ever devised more efficacious to excite among all classes a curiosity to enquire as

bout what is doing in the religious world. The matter came home as Bacon says, "to men's business and bosoms." The great point is to have the family and social circle interested in important missionary concerns, and to have them talked about. I think that the missionary drama, though it may have its defects in the eye of the critic, was well calculated to answer the end designed and does honour to the understanding and heart of the worthy lady who penned it. My object in these remarks is, to call the attention of teachers and others, interested in the good cause of religion, to this new mode of doing good—and to lead them to reflect that there is a wide field open for writing missionary dramas. I hope, that throughout most of our villages, the example may be imitated and am confident, that the experiment will, in point of success, be found to exceed expectation. C.

#### HISTORY OF A RELIGIOUS TRACT, ENTITLED ETERNITY.

(Concluded from page 761)

One morning Mr. Meekly called on Mr. Vincent and intimated that he had something to propose, in the execution of which, he should need his zealous exertions. "I have," continued he, "already conversed with the family at Conway Hall, and the good squire enters most heartily into the plan, which is to form an association for the distribution of religious tracts, by means of a small weekly, quarterly, or annual subscription, according to the circumstances of the subscribers, who shall receive a certain quantity for circulation. What say you, Mr. Vincent, do you approve the design?"

Mr. V.—"Approve it, my dear sir! How can I do otherwise! I who have such reason to be thankful that I ever read one of these little publications, am bound by every consideration to promote their circulation."

Mrs. V.—"We have indeed incurred a heavy debt of gratitude, and I trust, desire to acknowledge it, although we never can discharge it."

Mr. Meekly.—"I propose, therefore, to call a meeting at the Vestry, next Tuesday morning, and submit some regulations, for nothing can succeed without order. For the present, farewell."

The day arrived, and the Vestry was filled with persons who appeared to have but one heart and one object. Mr. Heartwell, as chairman, explained the object of the meeting, and expressed his great satisfaction that so great a number were present. "This is to me (said the good Squire) like the beginning of days, and I trust it will be long remembered by us. May the Lord smile on our attempts to promote his glory and the happiness of others."

Various resolutions were passed, and a liberal subscription entered into. Mr. Vincent begged to put down his little Julietta's name as a weekly subscriber, because she had first introduced a tract into his house.



I cannot omit the following particulars of this interesting meeting. Squire Heartwell, in noticing the great good that had been effected under the blessing of God, by me, and my brethren, stated that "a clergyman of rank and influence was so strongly prejudiced against religious tracts that he not only opposed their circulation, but propagated the most injurious reports relative to their tendency, at length he determined to write a *Tract against the tracts*, and thus, if possible, annihilate their progress. He therefore bought and borrowed as many tracts as he could procure; but behold the goodness of God!—while reading some tracts for the purpose of opposing them, his heart was awakened, his conscience convinced, and his soul humbled; and instead of an opposer he became a promoter of their circulation."

Mr. Meekly gave an account of a memorable change upon a young man who was originally a notorious swearer and Sabbath breaker, and whose delight it was to make others swear. While waiting one Lord's-day morning for a companion to spend the day, he took up a tract entitled "*Sabbath Occupations*," which was lying upon a table. In reading it he was so fully convinced of the evil of Sabbath breaking, that when his companion came, he declared he would not go with him except it was to a place of public worship, to which, after some conversation, his friend agreed, but only went as far as the door, and then left him. The young man went in and continued to go afterwards, burnt all his songs and song-books in which he formerly delighted, and although his old companions used every art to entice him into their company again, he uniformly resisted their temptations. He has since given good evidence of his conversion to God, joined a Christian church, and nothing affords him more pleasure than to bring his associates to hear the word of God.

Mr. Vincent, with many tears, acknowledged the blessing he had derived from the perusal of a religious tract. "Formerly, (said he,) I was thoughtless and hardened, but through divine grace, I trust that my face is now set towards the Kingdom of God. I feel a holy pleasure in declaring before this assembly, *I am the Lord's*. May my future conduct prove it!"—He was so much overcome that he was unable to proceed further. This declaration deeply affected all the company present, but particularly a young stranger, who had listened to the different speakers and was often observed to wipe the tear from his eye. During the silence that prevailed after Mr. Vincent sat down, he appeared greatly agitated. At length he arose, and addressed himself in the following language.

"Mr. Chairman—You see to-day a wonderful example of divine mercy. Although personally unknown to many, yet those who are at all acquainted with my character, know that I despised every thing serious, and ridiculed every admonition that related to my eternal state. Having accidentally heard of this meeting, I determined to attend; but, sir,

I was impelled to that determination by a powerful stimulus—

A short time since a young friend called at my lodgings, and presenting me with a tract, earnestly requested me to peruse it with attention and candour. I affected a compliance, and as soon as he departed, drew it from my pocket, read the title, and indignantly threw it into the street!!—what became of it I cannot tell; but, though I cast the paper from me, its title rested on my mind."

"Will you allow me to ask, sir, (said Mr. Vincent, with a look of great anxiety,) what was the title of that tract?" "ETERNITY, Sir—a word which has followed me from that moment to the present—whether in company or in solitude, in the church or in the play-house, that word ETERNITY has been perpetually before my eyes. Often when I have met with my vain and thoughtless companions—when I have uttered dreadful imprecations, and even when I have attempted to close my eyes, I have beheld the word as though written in blazing characters—ETERNITY!"

Long have I endeavoured to conceal my feelings and silence the remonstrances of my conscience, but in vain. The subject constantly engages my thoughts. The Bible and prayer are my only resource, and I trust I shall find mercy; yes, I hope that the Saviour of sinners will look upon the once profane and dissipated Bertrand!"

Mr. Vincent. "Blessed be God, sir, that the tract you threw away was providentially brought to my house. Yes, sir, that very tract was found by my little daughter!"

Bertrand continued—"I am lost in wonder and gratitude—What has God wrought? I came here, Mr. Chairman, to offer my services in this good work, little expecting to hear what has just been mentioned. If, sir, I can in any way promote the object before the meeting, pray command my services"—

"Yes, yes, my dear sir, (eagerly interrupted Mr. Meekly,) your offer is accepted with gratitude. In the cause of God and Truth we must all be like the busy bee, improving every hour, like the magnanimous Paul, willing to spend and be spent, and like the blessed Son of God himself, constantly 'going about to do good.'"

After some further arrangements, this interesting meeting broke up, and Mr. Vincent returned home full of what he had seen and heard.

"Well, my dear Charles," said his wife, who had been unavoidably detained at home, "what kind of a meeting have you had?"

Mr. V. "A meeting of pleasure and delight, a scene of discovery."

Mrs. V. "Discovery! What discovery have you made?"

Mr. V. "A most affecting one. I have discovered to whom we are indebted for our tract." He then related all the particulars of the meeting. The recital deeply affected her. "How mysterious, (said she,) are the ways of God."

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will."—COWPER.

The little association that had been formed increased rapidly. Mr. Smith, who, the reader will recollect, was my first master, having returned with my family after a six weeks absence, no sooner heard of the events that had occurred than he flew to the parsonage to obtain the particulars, and entered his name on the list.

Tracts were now widely circulated, and though Mr. Bonner opposed them vehemently, and actually discharged one of his servants whom he found reading one of them, yet the flame continued to spread.

My reader will ask, how did old Mrs. Vincent feel at this time? At first she was very vociferous, and her maid declared she took more snuff for a fortnight after the tracts began to be distributed than she had taken for a month before. It was observed, however, that she was more in her own room than was usual, and that instead of absenting herself at family prayer, she attended regularly, and appeared rather pleased than otherwise.

"Have you observed my mother's conduct lately," said Mr. Vincent, addressing his wife, "I am delighted that she remains at family prayer."

"O papa! (said Julietta,) Grandmamma says she loves to hear you pray, and I often see her up-stairs reading the Bible, and she makes me read too."

Mrs. V. "And do you like to read the Bible and hear papa pray?"

Julietta. "Yes, dearly, for as Mr. Meekly told me, if we do not pray to God we cannot go to heaven."

Parents—how would you have felt if one of your sweet children uttered this? Mr. Vincent caught his dear little Julietta in his arms, and pressed her to his heart, exclaiming, "God be gracious unto thee, my child." The tender mother was absorbed in tears. I leave them, reader, to indulge their feelings, but if ever angels delighted in a scene of real joy, they delighted in this!!

To proceed with my story.—Mr. Bonner paid one visit more to the Vincents' ere he quitted their society. He found no one at home but the old lady; of course he did not fail to deal out his invectives against *his old enemies*, the tracts. "I know nothing about them," said she, "for I said I would never read them, and hitherto I have kept my vow; but, Mr. Bonner, I have been reading the Bible a great deal lately, a book I never read much before. My chief reading was in novels and in things of that sort."

Mr. Bonner. "The Bible! madam. That's almost as bad as reading these tracts!"

Mrs. V. senior. "Almost as bad," Sir, did you say? What, "bad" to read the Bible!!

Mr. Bonner. "The Bible, madam, is very good in itself, certainly, but it ought not to be

read much by the people—it belongs to the clergy."

Mrs. V. senior. "O sir, I comprehend you. It seems that the people have no understanding? However, sir, I have discovered what I never heard from you, that "except a man be born again he cannot enter the kingdom of God."

Mr. B. "Madam, I wish you a good morning. I see the *disease* is spreading fast. Madam, good morning." Thus the visit ended. Mr. Bonner was naturally haughty and irascible, and although he was frequently laid up with the gout, yet his temper was not rendered more gentle by his sufferings.

To return to the elder Mrs. Vincent. About two days after, just as the family devotions of the evening were finished, she took her son by the hand and acknowledged her great concern for her soul, and how much her mind had been enlightened. "I perceive, now, (added she,) that there is more in *real* religion than the mere form to which I have trusted. My former goodness is fled. I feel myself a lost ruined sinner. What my dear son can I do to be saved?" Transported with joy, Mr. Vincent exclaimed, "To God be the glory." He then pointed her most sweetly to the blood and righteousness of the Son of God, and to the promises and invitations of the Scriptures. She gave evidence of her devotedness to God, and now recommends and distributes the tracts which she once despised.

The various families often assemble at each other's houses, and generally converse on some new plan for doing good. Octavius and Bertrand are bosom friends, and actively employed in promoting the cause of religion. Mr. Meekly has established an evening lecture in the church, and is beloved and esteemed by the whole parish. I am often referred to in the parties that assemble together as a *little messenger of mercy*, and from what I have witnessed, I can bear testimony that religion produces true happiness, and is entitled to universal regard.

A TRACT.

#### AMERICAN BIBLE SOCIETY.

The Third Anniversary of the American Bible Society, will be celebrated in the City of New-York, on Thursday the 13th of May, inst. The Meeting will be held at the City Hotel, in Broadway. It is expected that Dr. Boudinot, the venerable PRESIDENT, will be able to attend and preside at the meeting.

The Annual Report of the Society, for the past year, will be read, and a number of addresses will be delivered, appropriate to the occasion.

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